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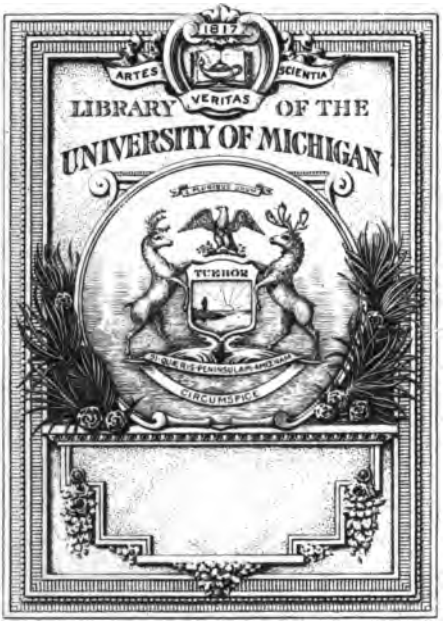
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TWO

ESSAYS.

The first ESSAY concerning the

CREATION,

Ætherial Bodies,

And OFFICES of good and bad

ANGELS.

The second ESSAY concerning the

Mosaic System

OF THE

WORLD.

Which being fully explain'd, is preferable to all other SYSTEMS.

By Sir *JOHN FLOYER*, Knt.

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THE PREFACE.

ALL the Knowledge we have of the good and bad *Angels* is revealed in *Scripture*; and we can now collect those Texts under proper Heads, and make rational Inferences concerning their Nature, Habitation, and Services, to *God*, and *Mankind*.

That all the *Angels* are God's Creatures, we know by the Scriptures, *Col.* 1. *v.* 16. And to be Created is to be made of some of the Matter of the *Chaos*, by the Command of the *Creator*, *the Son of God*, and by the *Holy Ghost*, who is the *Spirit of God*, that moved on the Waters. On the first Day the Light was made, on the Second the Firmament, (by *Moses* called Heaven) on the Third the Earth and Seas, and on the Fourth the Stars.

All the Celestial Creatures must be made out of Light, and the Substance of the Heaven, as the Terrestrial were made out of the Earth and Seas;

and when the Stars were made, *Job*, and the *Pſalms*, mention the *Angels*. (a)

Since Men have Souls diſtinct from their Bodies, we may well believe that the *Angels* have the ſame: Since Mankind after the *Millenium* will have *Æthe-rial* or *Celeſtial* Bodies as they have, and then they will be like the *Angels* in Nature and Office; but what gives Life, Self-motion, Senſe, and Intellectual Faculties to *Men* and *Angels*, is Superior to all Matter, *the Breath or Spirit of God*, for he is called the *Father of Spirits*.

Beſides the Intellectual Faculties, and Self-motion, the *Angels* have Speech or Voices, 1 *Cor.* 13. *v.* 1. and ſomething analagous to Seeing, Hearing, Touching, and therefore their Bodies muſt be Organical, fitted to thoſe Senſations; and they have Exterior Members, Faces, Hands, Feet, Wings, for ſuch are deſcribed in the *Cherubims*.

All the *Angelical* Actions may be done by ſuch Bodies, they may be Inviſible as the *Æther*, the may penetrate other Bodies as the *Æther*, and move Inſenſibly and Quick as the *Æther*, they may make glorious and various Appearances, like the Light; and the Evil *Angels* may be capable of Torment by Fire, which rariſies our Air, and may Torment by doing the ſame to *Ætherial* Bodies;

(a) *Tycho*'s ſyſtem agrees well with *Moſes*, and according to *Moſes*, the Sun cannot be in the Center of our World, becauſe made after the Earth; and it was made to give Light on the Earth, *the greater Light to Rule the Day, and the leſſer Light to rule the Night*: And after theſe he made the *Stars* for an Habition of the *Angels* and *Souls of Men*; and theſe move about the Sun, being made on the ſame Day: And the Sun is for Days and Years.

Bodies: and no other *Hypotheſis* can ſalve theſe Difficulties but this, that the *Angels* have *Ætherial* Bodies; and this will Account for the *Legion* of *Devils* being in one Perſon; and ſome of the *Angels* may Inhabite the Planetary Heavens, and others in the Heaven of Heavens, and thence deſcend to us. The Heaven of Heavens was not Created, becauſe the Waters which are above the Firmament *Moſes* makes the utmoſt Boundaries of our Created World; which none of our Modern *Aſtronomers* have well conſidered in Framing their Syſtemes, as the true Cauſe of Gravity or Compreſſion. (*a*)

When *Chriſt* aroſe again, it was in the ſame Body in which he was Crucify'd, and for Forty Days he appeared in no other; but that Body was changed when he aſcended to Heaven, for he is deſcribed, *Rev.* 1. 13. *The Son of Man was cloathed with a Garment down to his Feet, v.* 14. *His Head and his Hair white like Wool, as white as Snow, and his Eyes as a Flame of Fire, his Feet like fine Braſs burning in a Furnace, and his Voice as the ſound of many Waters, and his Countenance was as the Sun ſhining in its Strength.* Fleſh and Blood could not Inherit or be admitted into Heaven, therefore now the Multiplication of the ſame in the *Sacrament*,

(*a*) 2 *Cor.* ch. 12. v. 2. *St.* Paul *was ſnatched up* ἕως *to the third Heaven in a Viſion*, and *v.* 4. he calls that Heaven Paradiſe, and that is the Place of *Holy Souls*, we know by our *Saviour*'s Promiſe to the Thief on the Croſs; but *Chriſt* aſcended above all Heavens, and therefore that Heaven cannot be the Heaven of Heavens, but ſome *Planet* ſuperior to our Earth, or nearer the fixt Stars; our Earth being the Center of the World, but the Sun the Center of the Planets, which are Moons to the Sun, reflecting it's Light.

Sacrament, is not to be expected, since the Body of our Saviour is now become most Glorious; and we expect our Bodies shall have the same Celestial Glory as his has, for after the same manner the Just shall rise in the first Resurrection, in the beginning of the *Millenium*, in the same Bodies as they left in their Graves, Flesh and Blood, but never to die again; and after the *Millenium*, these Earthly Bodies shall be chang'd into *Celestial* ones, that is Ætherial ones; like the *Angels* when they are carried by Christ into the Heaven of Heavens, or to some new Heaven and Earth; (*a*) and then the Just will be imployed in Governing ten or five Cities, according to the Parable, *as they have improved their Talent*: 1 *Cor.* ch. 15. v. 44. *'Tis sown a natural Body, but 'tis raised a spiritual Body*: By this we may observe, that there is a spiritual Body, as well as a natural Body, but the Spiritual is not first, *v.* 48. *As is the Heavenly, such are they that are Heavenly.* v. 49. *We must bear the Image of the Heavenly.* v. 50. *Flesh and Blood cannot Inherit the Kingdom of God.* v. 51. *They must all be changed, at the last Trump, for the dead shall be raised incorruptible, and we shall be changed*, in Glory, Incorruptibility, and Strength, and then 'tis σῶμα πνευματικόν. *we shall be caught up in the Clouds to meet Christ*, for at that time the *Angels* will gather out of *Christ*'s Kingdom all wicked Men, and

(*a*) Dan. 12. v. 3. *And they that be wise shall shine as the brightness of the Firmament*, (the glorious Bodies being *Ætherial*) *and they that turn many to Righteousness, as the Stars for ever and ever*; (this expresses, that the Celestial Bodies have a minute Light like the *Stars*.)

and throw them into the Furnace of Fire, with *Antichriſt*; and then they (the Juſt raiſed from the dead) ſhall Reign with Chriſt on Earth One Thouſand Years: The compaſs of *Chriſt*'s Kingdom in the *Millenium* is deſcribed, *Dan.* 7. v. 27. *And the Kingdom, and Dominion, and greatneſs of the Kingdom under all the Heaven, ſhall be given to the People of the Saints of the moſt High*, that is, all the Lands that were within the Four Empires, and that of the *little Horn*, ſhall be Subject to the Saints, who muſt Govern the *Millenian* Kingdomes, and all Dominions ſhall ſerve and obey *Chriſt*.

I ſhall, laſtly, ſhew the uſefulneſs of this Diſcourſe to pious Chriſtians.

Firſt, This will give them an Aſſurance, that *God*, by his *Angels*, will preſerve them in Safety from *Evil Men*, and *Evil Spirits*; and that every Holy Perſon has a *Guardian Angel* to defend, and aſſiſt him, and revenge his Injuries.

Secondly, This will cauſe the fear of Death to vaniſh, becauſe all holy Souls are carried by the *Angels* into *Abraham*'s Boſome, or the Planetary Heaven, there to remain in the bleſſed Company of *Angels*, till *Chriſt* brings them with him to Inhabite incorruptible Bodies, and Reign on Earth 1000 Years. (*a*)

Thirdly,

(*a*) The *Angels* Act. 1. *v.* 10. are deſcribed as having white Cloathing, and in the ſame, *John* 20. *v.* 12. and *Rev.* 6. *the Souls of the Saints have white Garments given them*, v. 11. and *Rev.* ch. 7. the Saints in white Garments *are thoſe who came out of great Affliction, and are before the Throne, and ſerve God in his Temple*, v. 14 and 15. By theſe Texts the Saints will have *Angelic* Garments after their Death, that is ſomething of an *Angelical* Body or Vehicle, till their Reſurrection.

Thirdly, This will give us Hopes, that our Bodies at laſt ſhall be ἀπαθῆ σώματα, and πνευματικά, and ſhall have the State and Office of *Angels*, in a new Heaven and Earth; but during the *Millenium* they are of Fleſh and Blood, onely made Incorruptible, as *Adam* might have been in Paradiſe.

Fourthly, The *Angels* are not to be *Worſhipped*, tho' we may beg of God to give us their Protection and Aſſiſtance, and this is that Grace or Favour, and Peace, which St. *John* wiſhes from *the Seven Spirits before the Throne*: They are made inviſible to us, that we may not Worſhip them, and that may be the reaſon why their Creation is not expreſſed in *Geneſis*: But the *Gentiles* worſhipped the *Planets*, upon account of ſome old Tradition that *Angels* inhabited them; and they gave them the Name of the *Heathen Gods*.

Fifthly, We ought to be Circumſpect in our Words and Actions, becauſe of the Preſence of the *Guardian Angels* continually with us; and alſo Devout and Sincere in our Prayers, becauſe the *Angels* carry them unto *God's* Throne, and cauſe all our good Works to be recorded in the Book of Life in Heaven, out of which the Dead are to be judged, *Rev.* 20. *v.* 12. And our *Saviour* bids his Diſciples rejoyce, *becauſe their Names were written in Heaven.*

Sixthly, The reaſon why the *Angels* now bring no *Prophecies* to us, is, *God* has given ſufficient Revelation concerning all the Changes in *Daniel's* 4th Empire; and the *Chriſtian* Inſtitution, or διαθήκη, is ſufficiently wrote by *Chriſt's* Diſciples, and we are forbid *to believe any* Angel, *who ſhould preach any other Goſpel*; and we muſt expect to ſee no more

Angels

Angels till our Saviour *comes with them, in the glory of the Father.*

Seventhly, If we attribute all *Prodigies* to *God,* and his *Angels* they will be occaſion of our *Repentance,* upon ſuch *Tokens* done by the *Angels*; for ſince we know not any certain Revolutions of them, depending on *Mechaniſm,* they may juſtly be attributed to the *Angels,* who do them when commanded: Such Prodigies have been predicted before great Events, and we know that ſuch Things are predicted in general, as Things which muſt happen before the end of the World, both in the *Old* and *New Teſtament*; and there is no uſe in Nature for ſuch *Phænomena,* but as Signs of ſome Revolutions in the 4th Empire, and the preſent want of Prophecies is ſupply'd by the Prodigies, and both reſpect the ſame Revolutions in the 4th Empire; but the Prodigies precede the Events deſcribed in the Prophecies.

I have more fully diſcourſed on Prodigies, and the Place of ſeparate Souls in the Planets, in other Tracts, and can onely intimate a little of thoſe Subjects here. The natural Effects of Prodigies is to ſtrike a Terrour in Men, and therefore all Ages, Hiſtorians, and Nations have believed that for that End they were produced: And the *Epicureans* have laboured to attribute them to natural Cauſes, that Men may not believe that there is a *God,* who is angry with their Immoralities.

Prodigies are Symbols, and till their Events happen, are not underſtood, no more than Prophecies: Not every great Event has Prodigies to preceed them, but every great Prodigy has ſome particular Events which Anſwer the Symbolick Repreſen-

Repreſentation by the Prodigy; and as 'tis ſpoke of his Prophecy by *Dan.* ch. 12. v. 10. *None of the wicked ſhall underſtand, but the wiſe ſhall underſtand*, ſo it may be ſaid of Prodigies, the Wicked will ſcoff at them, but the Wiſe will conſider and underſtand them, after the Events explain them. *(a)*

Since many Perſons think *Angels* Incorporeal, they may be convinced of that Error, upon theſe Reflections; They were Created out of our *Chaos*; they have theſe Corporeal Qualities; they are in particular Places, and aſcend and deſcend from Place to Place; they appear like Men, and the Bodies of Saints will be Celeſtial like theirs at laſt; and the *wicked Angels* will ſuffer Pain by real Fire, as well as wicked Men in their Bodies; the Glory, Inviſibility, quick Motion, and Incorruptibility of their Bodies, are no Proof of their being Incorporeal; for Light moves quick, and appears glorious, the *Air* and *Æther* are Inviſible, and the *Æther* cannot be deſtroyed by Fire, or any of our Elements: And tho' *Angels* be called Spirits, yet in ſome Places they are called *Men of God*, and ſpiritual Bodies may be called Spirits, becauſe of their Subtilty, Inviſibility, and Incorruptibility; but the three truely *divine Spirits* are Incorporeal, have nothing of our Mind and Subſtance, but have other Attributes,

(a) There are three Heavens intimated, 2 *Cor.* 12. the 1ſt is our *Atmoſphere*, the 2d, the *Planetary Syſtem*, 3d, the *fixed Stars*; St. *Paul* was ſnatched up into the Second, the Place of Paradiſe, which is ἕως τρίτου οὐρανοῦ, not into it but near it, or towards the third Heaven, Chriſt aſcended ὑπεράνω πάντων οὐρανῶν, that is, *above all Starry Heavens*; Eph. 4. v. 10. the Heavens were Created, and muſt be deſtroyed *Heb.* 1. v. 11.

Attributes, which no Matter can have; Omnipotency, Omniſcience, and Ubiquity: They created the Heavens and Earth, and they therefore exiſted before them, and when they ſhall deſtroy their Fabric, they will ſubſiſt after them, and create new Heavens and Earth, repreſented to us by the new glorious *Jeruſalem deſcending from God out of Heaven*, Rev. 21.

As to the Subſtance of the *Planets*, ſince they were made on the 4th Day, after the Earth and Seas, which were finiſhed on the third Day; that could not be taken from our Globe, but muſt be of the ſame Matter as the Firmament was of; as our Earth was made out of the Waters or Deep, *Gen.* 1. v. 2. So the ſolid Bodies of our *Planets* were made out of the ſame Matter as the Firmament had, and ſo are fitted to move in the *Æther* about us; the φωσῆρες were made of the *Light*, which was confined to thoſe luminous Bodies, and the ἄστρα, or ſolid *Planets*, made out of ſome condenſed Matter of the Firmament, ſince they have no Light in themſelves, but reflect that of the Sun to us, and therefore of little uſe to our Globe of Earth and Seas; but if the *Angels* and *Planets* have the ſame Subſtance, and were made at the ſame time, the *Planets* may be proper Manſions in the Suburbs of the Heaven of Heavens, for the *Angels*, and the *ſeperate Souls of juſt Men*, who will have the εἰκόνα ἐπουρανίου, 1 *Cor.* ch. 15. v. 49.

Since the *Angels* have ſeen the whole Hiſtory of all Ages, and the true natural Syſtem of the World, and have had frequent Admiſſion to the Throne of God, we cannot doubt of their Wiſdom and Knowledge, their Zeal for God's Service, and their

their Love to Men, who with *Angels* and *Archangels*, and all the Company of Heaven laud and magnifie his glorious Name, saying, *Holy, holy, holy, Lord God of Hosts, Heaven and Earth are full of thy glory*, as is said in our *Communion Service*; and we pray for a sick Child, *receive him into those Heavenly Habitations, where the Souls of them that Sleep enjoy perpetual Rest and Felicity*: These may be the Habitations of the *Angels*, because Heavenly Habitations.

CHAP. I.

A general SCHEME *of the* ANGELS *Actions, their representing* GOD, *bringing* PROPHECIES, *making* DREAMS *and* VISIONS *and* PRODIGIES.

THE *Angels* (*Gen.* 1.) were created by *Christ* after the *Light*, and the *Æther*, called *Heaven* by *Moses*; they Inhabite the *superior Planets*, and have Bodies made of the *Æther* and *Fire*, and therefore called *Spirits*, because the *Æther* cannot be seen. There are different Degrees of *Angels*, 1. *Thrones*, *viz.* the seven Spirits before it, whose Business it is to present the Prayers of Saints, and to receive Commands from *God* and *Christ*, and Worship both. 2. *Dominions*, are those *Angels* who preside over Empires, such as *Gabriel*, *Michael*. 3. The *Principalities*, are the *Angels* over small Kingdoms, *Michael* over *Judea*. 4. The *Powers*, are *Angels* that lead Armies, bring Famine, Plagues, Thunders, Earthquakes, Storms, or other Prodigies. The *seven Angels*, and many

more, are about the Throne in the Heaven of Heavens; but those who are *Ministring Spirits*, or Administrators of Civil Affairs, live in the *Planets*, which move in the Firmament, commonly called Heaven in the holy Writings.

These *Angels* are *Guardians to good Men*, and attend in the *Church*, and carry up their Prayers, defend them from Evil Spirits and Dangers, and procure from *God* a due Punishment of the Churches Enemies, such as *Antichrist*, and the Whore of *Babylon*, as well as for Injuries done to the Saints; These *Angels* carry the Souls of the Just into Paradise, and will separate the Sheep from the Goates, and will attend *Christ* at his second Coming in the Glory of the Father.

These communicate Prophecies by Voice or Visions, or speaking in the Prophets, as in *Zachary*; and they are imployed in bringing Events to pass, as well as representing the Persons concerned in those Affairs.

The holy Patriarchs and old Prophets were with other Saints carried to Heaven by *Christ* at his Ascension, and they are the 144 Thousand which were redeemed from the Earth, and attended *Christ*, *Rev.* 14, in Heaven; and the four Beasts, and twenty four Elders were some of the same Saints who were made equal to the *Angels*, and had the same Office; for St. *John*'s Angel says, *he was one of his Brethren the Prophets, and of them who keep the Sayings of this Book*. And since 'tis plain from *Rev.* ch. 1. v. 1. that St. *John* received his Revelation from an *Angel*, 'tis very probable that all the Prophets had theirs in the same manner.

Who could give *Adam* a Relation of the Creation but an *Angel*, who was present; *Adam* was drove out of Paradise, and the flaming Sword of an *Angel* defends it's Entrance; the Presence of the Lord is some signal Appearance of an *Angel*; 'tis believed that the ten Commandments were delivered to *Adam*, and this was done to *Moses* by an *Angel*; an *Angel* spoke to *Abraham* when he was sacrificing his Son, the *Angel* spoke to *Hagar*, *return to thy Mistress*, and gave her this Prophecy, Ismael's *Hand shall be against every Man, and every Man's Hand against him*; and the *Angel* gave this Prophecy to *Abraham*, *that in his Seed all Nations should be blessed*. Gen. 18. The Lord appeared to *Abraham*, and three Men stood by him, and they told *Abraham*, *Sarah shall have a Son*; and there came but two *Angels* to *Sodom*, the third is called the Lord by *Abraham*.

Note, the *Angels* being Messengers from *God*, do often represent his Person, and the *Angel* said to *Hagar*, *I will multiply thy Seed*, and one of the three Men *Abraham* calls *Lord*; and *Lot* calls one of the *Angels* Lord, *and the Lord rained Brimstone and Fire from the Lord out of Heaven*. Gen. 20. *God* came to *Abimelech* in a Dream, this must be a Vision made by an *Angel*; *Abraham* called on the Lord, the everlasting God; thus he distinguishes him from the *Angels*, who were called *Lords*. 1 Cor. 8. 5. *There are many called Gods in Heaven and Earth, but to us there is one God, the Father*.

Hebrews 2. The Law was delivered by *Angels*, viz. for if the Word spoken by *Angels* was stedfast

fait, and ordained by *Angels*, *Gal.* 3. 19. in the Hand of a Mediator, all the Promises were given by *Angels*, and not immediately by *Christ*, as the Promise to *Abraham* was by the *Angel*, who called out of Heaven a second time.

Exodus the 3d, v. 2. *The Angel of the Lord appeared to* Moses *in a Flame of Fire out of the Bush, and the Bush was not consumed, and God called to him out of the Bush, I am the God of thy Fathers, and* Moses *was afraid to look on God*; here the *Angel* represents the true *God*, and sends him to *Pharaoh*, *Moses* asked *God*'s Name, which is, *I am*, or he that has an eternal Being, *v.* 14. He was called the God of *Abraham*, *Isaac*, *Jacob*, *Exod.* 6. 3. but when he sent *Moses*, he is called the *Lord*, for *Pharaoh* did not know the other Name.

The *Angel* who went before the *Israelites*, by *Day in a Pillar of a Cloud, and by Night in a Pillar of Fire*, Exod. 13. 21. is called the *Lord*, *Exod.* 14. 19. is called an *Angel*, *the Angel of God which went before the Camp of Israel, removed and went behind them*, *v.* 22. *the Lord looked thro' the Pillar of Fire, and of the Cloud, on the Host of the Egyptians, and he overthrew them in the Sea*; here the *Angel* is called the Lord, and there Miracles were done by the *Angels*.

Moses and *Aaron* saw the God of *Israel*, or the Place where he stood, *Exod.* 18. *paved with* Sapphirs, *like the Heavens in Splendor*, and not one of the Seventy Elders differed about that Relation, they were seen in that Place, and did Eat and Drink there. *Exod.* 33. 11. *The Lord spake to* Moses *Face to Face, as a Man speaketh unto his Friend*

Friend, v. 23. *thou shalt see my back Parts, but my Face thou shalt not see.*

Acts 7. 35. *God sent Moses to be a Ruler and Deliverer by the Hand of the Angel, who appeared to him in the Bush*; this is from St. Stephen's Discourse, and this *Angel* delivers God's Commands to *Moses*; v. 38. *The Angel spake to Moses in Mount Sina; and with our Fathers who received the lively Oracles*; that is when the ten Commandments were given by the same *Angel* as was in the Cloud, in represented God's glory in the Tabernacle. Exod. 40. 34. *A Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle*; when the Cloud was taken up they went on in their Journey; by this it is the same *Angel* both in the Cloud and Glory.

Leviticus 9. 23, 24. *The glory of the Lord appeared to all the People, and Fire went out from the Lord, and devoured the Sacrifices*, Judg. 6. the *Angel* is called the Lord by *Gideon*, and he put out the End of his staff, and consumed by Fire *Gideon's* Meat; and *Manoah's* Angel ascended in the Flame of the Altar, Judg. 13. 20. and he said we have seen God, and he calls the same, v. 6. the Man of God, *and his Countenance was like the Countenance of an* Angel, *very terrible*.

The Word of the Lord and Visions were sent to the Jewish Prophets by *Angels*, *Isaiah's* Lips were touch'd by a Coal from the Altar, which the *Angel* took thence. *Jeremiah* 1. 9. *Then the Lord put forth his Hand, and touched my Mouth, and the Lord said, behold I have put my Words in thy Mouth, and he saw many Visions, and they were interpreted to him.*

Ch. 23. v. 35. The burden of the Lord is, *What hath the*

the Lord answered? and what hath the Lord spoken? The Word of the Lord came to *Ezekiel*, *ch.* 3. and he is commanded to eat the Roll, and go and speak to *Israel*, *Fill thy Bowels with this Roll, then the Spirit took me up*, and ch. 2. v. 2. *the Spirit entred into me*: Since *Angels* can give Visions and deliver God's Messages, by the Spirit may be understood *Angels*. *Ezekiel* describes the *Cherubims*, ch. 10. and ch. 1. v. 20. whither the Spirit was to go they went, *the Spirit of Life was in the Wheels*; the Spirit is here the *Angels*, and the four Beasts had the Likeness of a Man, and this was the *Cherubims*; and if they have the Likeness of a Man, then all the *Angels* have the same, and since the *Angels* have the Likeness of Men, *God* made Man in their Likeness, *Gen.* 1. 26.

Nebuchadnezzar's Dreams which *Daniel* interpreted were from the *Angels*, as Visions of an Image, or a Tree, and ch. 4. 'tis said, (a) *Behold a Watcher, and a holy One came down from Heaven.* v. 17. This Matter is by the Decree of the Watchers, and the Demand by the Word of the holy Ones; *Nebuchadnezzar* saw four Men walking in the Fire, and the Form of the Fourth *is like the Son of God*; *Belshazzar* saw part of the Hand that wrote on the Wall; the *Babylonians*, said the Spirit of the holy God was in *Daniel*, ch. 5. 11, 14, 24. *Daniel* says part of the Hand was sent from God: ch. 6. 22. *My God hath sent his Angel and hath shut the Lions Mouth*. *Daniel* had a Dream and Vision of four Beasts, he *saw the ancient of Days on his Throne, and Thousand of Thousands Ministred to him*;

(a) עיר, is from ערה, *Nuncius*. and not a Watcher, *Dan.* 4. 23.

his Garment was white as Snow, the Hair of his Head like pure Wool, his Throne like a fiery Flame; v. 13. *One like the Son of Man came with the Clouds of Heaven, and there was given him an everlasting Dominion,* and an *Angel* interpreted this Dream unto him. *Daniel* had a Vision of a *Ram* and a *Goat,* and *Gabriel* made him understand the Vision, chap. 9. *Gabriel* delivers a Prophecy to *Daniel* concerning the *Jews,* and their City and Temple: This and the *Revelations* fully prove what I have asserted, that the *Angels* are the Instruments for delivering of Prophecies, both in the Old and New Testament. *Daniel* ch. 10. says, *A certain Man, clothed in Linnen, his Loins were girded with Gold, his Body like Beril, his Face like Lightning, his Eyes as Lamps of Fire, his Arms and his Feet like polished Brass, and his Voice like the Voice of a Multitude;* he was sent to *Daniel,* v. 11. *thy Words were heard, and I am come for thy Words,* v. 18, he was one like the Appearance of a Man, he touched him and strengthened him. Ch. 12. v. 7. *The Man clothed in Linnen swore by him that liveth for ever;* therefore the *Angels* declare all Messages, excite all Visions, in which they represent *God Almighty,* or *Christ,* and they expound those Visions as they are commanded by *God Almighty,* by his *Son Jesus,* or by the *Holy Spirit,* whose Name they may bear as well as *God's,* or the *Lord Jesus.*

Zachary had Visions of Angels on Horses, and discoursed with them thro' all his Prophecies, and they communicated their Prophecies to him, under the Figure of four Hornes, a Man with a measuring Line, four Chariots, and the *Angel* is said to speak in him.

Esdras had divers Visions interpreted by an *Angel*, and long discourses with him.

Both good and evil *Angels* may produce many Prodigies; *Ps.* 79. He sent evil Spirits amongst the *Egyptians*, who turned their Rivers into Blood, Flies and Frogs destroyed them, as well as Caterpillars and Locusts; their Vines were destroyed by Hail, their Cattle and Substance by Fire; these Signs the evil *Angels* produced in *Egypt*.

Rev. 18. The Angel that descended from Heaven inlightened the Earth with his Glory before the Destruction of *Rome*.

Ezekiel 1. 4. A Whirlwind came out of the North, a great Cloud and a Light about it, and Fire darting out, and in the midst thereof as the Colour of Amber, in the midst of the Fire, and Light in it; this is the Description of a Prodigy preceding the *Cherubims*, v. 20. where the Cloud went thither went the Spirit or Wind; this is like our *Aurora borealis*.

The Signs which appeared before the *Romans* destroyed *Jerusalem*, were a Comet, Earthquakes in many Nations, Voices and Lights in the Temple; if our Saviour had not foretold them, *Tacitus*, and other Historians, would have recorded them as Prodigies. The *Maccabees* relate the Appearance of an Army in the Clouds, before *Antiochus*'s slaughter of the Citizens: *Joel* 2. 30. *I will shew Wonders in the Heavens, and in the Earth, Blood and Fire and Pillars of Smoke; the Sun shall be turned into Darkness, and the Moon into Blood, before the great and terrible Day of the Lord come.* *Esdras* 2d. ch. 9. says, The Times of the Highest have plain Beginnings in Wonders, and powerful Works,

Works, and Endings in Effects and Signs; and the *Angel* told him of many Signs and Tokens before God would begin to Visit the World with his Judgments; and 'tis said in the *Psalms*, *I will affright them with my Tokens.* A Prophet's Dream was given to *Nebuchadnezzar* before his Expulsion out of his Kingdom; and a Hand-Writing appeared before the *Medes* and *Persians* conquer'd *Babylon*; and before our Saviour's second coming the Sign of the Son of Man will appear in the Heavens. The Seven last Plagues are Signs of the Destruction of *Antichrist*: 1. Is a noisome Sore or Plague. 2. Every living Soul died in the Sea. 3. The Rivers became Blood. 4. The Sun scorched Men with it's Fire. 5. The Kingdom of the Beast full of Darkness. 6. The Water of *Euphrates* dried up. 7. Voices, Thunders, Lightnings and Earthquakes. All these Prodigies done by the seven *Angels* before the Fall of *Antichrist*.

'Tis necessary for me to distinguish the Actions of the *Holy Ghost* from those of the *Angels*; the *Holy Ghost* moved on the Face of the Waters, and he is called the *Spirit of God*, and therefore existed before the Creation of the *Angels*.

The *Spirit* gives Wisdom, Knowledge, Faith, the Gift of Healing, working of Miracles, casting out Divels, Prophecy, discerning of Spirits, divers Kinds of Tongues, Interpretation of Tongues; all these worketh that one and selfsame *Spirit*, dividing to every one severally as he will.

The *Holy Ghost* hath *Christ*'s Power on Earth, as his Vicegerent, and therefore must command all the *Angels* on Earth, as *Christ* does in Heaven, as is writ in the *Revelations*.

So far as *Angels* can act by Commission from the *Holy Ghost*, we may believe they do; so now they can communicate Visions, as appears in the *Revelations*, they can suggest Dreams and good Thoughts, cause us to Remember, guide us into Truth, make strong Impressions on our Minds, defend us from evil Spirits, carry our Prayers to God, and our Souls to Heaven, *viz.* to the *Planets*, their own Habitation; All these they do as Ministring Spirits, sent forth to Minister for them who shall be Heirs of Salvation; and who can now send them forth but the *Holy Spirit*, to be *Guardian Angels*, and prevent Evil Spirits? But the *Holy Ghost* is of a superior divine Nature, Omnipotent, Omniscient, Omnipresent, and he does some particular Acts above the Power of *Angels*, such are revealing of Prophecies unknown to the *Angels*, the Conception of *Christ*, raising him from the Dead, power of casting out Divels, and working Miracles, making Intercession for us, sealing us to the Day of Redemption, and raising our Bodies, which are here the Temple of the *Holy Ghost*; and he is sent by the Father and the Son to speak and do as he hears of them: In opposing the Kingdom of *Antichrist*, and the Whore of *Babylon*, the *Angels* are his Ministers.

And that *Angels* can suggest good Thoughts is evident, because they can raise Visions, and particular Ideas in our Imaginations; and the *wicked Angels* suggest evil Thoughts, vain Imaginations, and wicked Passions into Men; and therefore the *good Angels* can do the contrary, in Opposition to *evil Spirits*.

CHAP.

CHAP. II.

Concerning the Creation of the ANGELS, *their Numbers, and their different Names and Substances.*

THAT the *Angels* were made before the Creation of the Stars, appears by *Job* 38. 7. *When the Stars were made all my* Angels *praised me*; and the Stars were made the 4th Day of the Creation: Till then the στερέωμα, which is called οὐρανὸν, was not finished, nor furnished with Stars, which might be an Habitation for them; but when those Mansions were made for them, then they praised God; there was nothing made then but *Light* and the *Æther*, and out of both was the Substance of *Angels* taken, as Man's Substance was taken from the Earth. In the beginning God created the Heavens and the Earth, and all Things in them; since the *Angels* are in Heaven, they must be created with it, especially those who are concerned in the Government of our World.

Hebrews 1. 7. *Who made his Angels Spirits, and his Servants a Flame of Fire*; this is quoted from the 104 *Psalm*, where the Order of the Creation is

deſcribed, v. 2. *Thou deckeſt thy ſelf with Light as it were with a Garment, and ſpreadeſt out the Heavens like a Curtain*; v. 3. *who layeth the Beams of his Chambers in the Waters*; v. 4. *and maketh his Angels Spirits, and his Miniſters a flaming Fire*; v. 5. *he laid the Foundation of the Earth*; v. 6. *thou covereſt it with the deep*. Note after the Deſcription of the Light and Firmament, the *Angels* are made *Spirits*, that is, have Ætherial Bodies, which cannot be ſeen, and his Miniſters muſt be the *Angels*, a flame of Fire, or inferior *Angels*; nothing in Nature is more like their Subſtance than *Æther*, and the Light or Beams of the Sun.

Col. 1. 16, 17. *For by him* [Chriſt] *were all Things created that are in Heaven and Earth, viſible and inviſible*, whether they be Thrones, or Dominions, or Principalities, or Powers, all Things were created by him, and for him.

From this Chapter we underſtand that *Chriſt* has made different Degrees of *Angels*: 1. *Thrones*, which belong to *Archangels*, or the ſeven *Angels* or Spirits before the Throne in the *Revelations*. 2. *Dominions*, that is thoſe *Angels* who preſide over Empires. 3. The *Principalities*, are *Angels* over ſmall Kingdoms. 4. The *Powers*, are *Angels* that govern Armies, or pour out Famine, Thunders, Plagues, Tempeſts, or Prodigies on wicked Men: All theſe are Inviſible, but made by *Chriſt* in the Heavens at firſt, v. 17. *Chriſt* was before them.

Nehemiah 6. Thou haſt made the Heaven, that is, the Firmament, in which the Stars are, and the Heaven of Heavens, with all their Hoſts.

Note, there is a Hoſt of *Angels* in the Heavens, as well as in the Heaven of Heavens; this *David* calls

calls his Chambers, which are above the Waters which are above the Firmament, they are the utmoſt Bounds of the World according to *Moſes*.

Revel. 14. An *Angel* came out from the Altar, having Power over Fire. *Rev.* 16. v. 5. After the Waters were turned into Blood, the *Angel* of the Waters ſpoke. By theſe Texts we may obſerve, that ſome *Angels* have Power over the Elements, Fire and Water, and therefore may be Authors of the fiery and watery Prodigies made out of them.

Luke 22. 43. There appeared an *Angel* to *Chriſt* in his Agony to ſtrengthen him, and the ſame Aſſiſtance the Martyrs ſeem to have had in their ſuffering Torments.

As to the Names of the chief *Angels*, in *Tobit* the 12th. v. 15. is the Name of an *Angel*, I am *Raphael*, one of the ſeven *Angels* which go in and out before the Glory of the Holy One. *Daniel* 8. The Name of *Gabriel* is mentioned, who interpreted the Viſion. *Daniel* ch. 12. v. 1. *Michael* that great Prince ſhall ſtand up. *Eſdras* ch. 4. The Name of the *Angel* ſent to him was *Uriel*. The ſeven Spirits which ſtand before the Throne are mentioned, *Rev.* ch. 1. v. 4. *Gabriel* was ſent to the Virgin *Mary*, *Luke* ch. 1. *Rev.* ch. 5. v. 11. *I heard the Voice of many* Angels *round about the Throne, and the Number of them was ten Thouſand times ten Thouſand, and Thouſands of Thouſands.* *Matt.* ch. 26. *Thinkeſt thou that I cannot pray to my Father, and he ſhall preſently give twelve Legions of* Angels.

As to the Subſtance of *Angels*, 'tis not like Mens: *Luke* 24. *Handle me and ſee, for a Spirit hath not Fleſh and Blood as you ſee me have.*

Acts

Acts ch. 6. *They saw* Stephen's *Face, as it had been the Face of an* Angel.

Acts 10. 30. The *Angel* that spake to *Cornelius*, is called *a Man in bright clothing.*

Rev. 18. An *Angel* descended from Heaven and inlightned the Earth.

Gideon thought he should die when he had seen the *Angel*, *Judges* 6. but he promised him that he should not die; *Manoah*, *Judges* 12. said the *Angel's* Countenance was terrible, and they both feared that they should die, and fell on their Faces; so *Tobit* feared and fell on his Face.

Mark 16. After *Christ's* Resurrection the Women saw a young Man sitting, and clothed in a long white Garment, and the Women were afraid.

St. *Matt.* 20. saith, *That the* Angel's *Countenance was like Lightning, and his Garment white as Snow*; he came with an Earthquake, and affrighted the Keepers.

Acts 1. 10. Two Men stood by them in white Apparel, who told them that *Jesus* should come again in the same manner as he was taken up.

Heb. 2. 16. *He* [Christ] *took not on him the Nature of* Angels; v. 7. *Man is made a little lower than the* Angels; v. 9. We see *Jesus* made a little lower than the *Angels*, for the suffering of Death.

Rev. 4. 5. *Out of the Throne proceeded Lightnings and Thunderings and Voices, and there were seven Lamps of Fire burning before the Throne, which are the seven Spirits of God*; *Ezekiel's* four living Creatures are some of them, being called Lamps, and these belong to the Throne, and are called Thrones.

Luke 2. 36. After the Resurrection Men will be equal to the *Angels*, neither Die nor Marry; they

they will have *Celestial* Bodies, that is *Etherial*; and they will be made Rulers over many Things, as was promised, *Matt.* 25, to those who improved their Talents.

Isaiah 6. The Seraphim took a Coal from the Altar and laid it on *Isaiah*'s Lips to take away his Iniquity.

Acts 5. The *Angel* opened the Prison Doors, and bid them speak in the Temple.

Acts 18. The Lord spoke to *Paul* in a Vision; *Acts* 27. *There stood by me an* Angel *of the Lord this Night.*

Tobit 12. *Raphael*, one of the seven Angels, *presented the Prayers of the Saints.*

CHAP. III.

THE Habitation of the *Angels* is in the *Planets*, because the *Angels* did not praise God at the making of Light, and the στερέωμα, or Firmament, but at the making of the ἄστρα, *Job.* 38. And there he describes the Creation, as well as *Psalm* 104. and upon that Account mentions the making of the *Angels*, and immediately before the Stars; the *Angels* then praised him for their Habitation prepared for them there; but in *Genesis*, the fixed Stars, and Sun and Moon are called φωστῆρες in the Firmament; and besides these he mentions the Creation of ἀστέρας, which signify the same as, in *Job*, ἄστρα.

The

The φωσῆρες were to distinguish betwixt Day and Night, and to be for Signs and Times, for Days and Years; but the ἀστέρες have no such Use, but to shine in the Night as the Moon: Since the *Angels* are of subtile, pure Matter like Light or Æther, they must Inhabite such Places as are in the Æther, *viz.* the *superior Planets.*

Heb. 12. 22. *Ye are come to the City of the living God,* Jerusalem *above, to an innumerable Company of* Angels, *to the general Assembly, and Church of the first born, which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect.*

Where is the heavenly *Jerusalem,* the innumerable Company of *Angels,* the Spirits of just Men made perfect but in Heaven? And the στερέωμα is called Heaven in *Genesis,* and the Planets are placed in it.

When *Tobit*'s *Angel* left him he said he went up to *God,* therefore their Habitation is above.

Gen. 28. *Jacob* dreamt that he saw a Ladder reaching to Heaven, and the *Angels* ascending and descending on it, and the Lord stood above it, and said, *I am the Lord God of* Abraham; this Vision represents the frequent Ascents and Descents of the *Angels* to us. Heaven here is always to be taken for some part of the Firmament, but the Place where the Lord stood is above it, in the Heaven of Heavens; for thus *Moses,* who called the Firmament Heaven, distinguishes the Heavens, *Deut.* 10. 14. Behold the Heaven, and the Heaven of Heavens is the Lord's thy God: *Nehemiah* 6. makes the same Distinction of the Heaven, and Heaven of Heavens.

Psalm

Pſalm 148, begins, *Praiſe the Lord from*, or out of, *the Heavens, praiſe him in the heights*, ὑψίστοις. Here the *Pſalmiſt* calls the Heavens high Places, and intimates many Heavens, and v. 2. ſubjoins, *Praiſe him all his* Angels, *praiſe him all his Powers*; v. 4. he ſays, *Praiſe him in the Heaven of Heavens.*

Luke 2. The *Angels* went from the Shepherds into Heaven.

CHAP. IV.

The Service the ANGELS *do to* CHRIST *in Heaven and Earth.*

PSALM 103. *Praiſe the Lord ye* Angels *of his, ye that excel in Strength, ye that fulfil his Commandments.*

Hebrews 1. 5. To whom of his *Angels* did he ever ſay, *thou art my Son this Day have I begotten thee?* by this we learn that *Chriſt* is above the *Angels*, becauſe he is the *Son of God.*

Nehemiah 6 ſays, *The Hoſt of Heaven worſhipped thee.*

Iſaiah 6. *I ſaw the Lord ſitting on his Throne, about it ſtood the Seraphims, each had ſix Wings, and one cried to another, Holy, Holy, Holy, is the Lord of Hoſts; the whole Earth is full of his Glory, John* 12. 41. This ſaid *Iſaiah* when he ſaw his Glory, this is *Chriſt's* glorious Appearance.

Ezekiel, ch. 1. 28, ſaw the Appearance of the

Likeneſs of the Glory of the Lord, (that is *Chriſt*) v. 26. *above the Firmament was the Likeneſs of a Throne, as the Appearance of a Sapphire-ſtone, and upon the Throne as the Appearance of a Man*; v. 27. From the Appearance of his Loins upwards and downwards I ſaw the Appearance of Fire, and it had brightneſs round about it; the four living Creatures are four Seraphic *Angels*; v. 13. The Appearance was like burning Coals of Fire, and like the Appearance of Lamps, and out of the Fire went Lightning: Theſe are the four Seraphic *Angels*.

Rev. 5. 11. I heard the Voice of many *Angels* round about the Throne worſhipping *Chriſt*, v. 12. Power, Riches, Wiſdom, Strength, Honour and Glory is given to the Lamb, v. 13.

Deut. 30. 43. Let all the *Angels* Worſhip him, this is at *Chriſt*'s ſecond coming into the World to conquer *Gog* or *Antichriſt*; hence we learn that *Chriſt* is greater than the *Angels*.

Matt. 25. 31. *When the Son of Man ſhall come in his Glory, and all the holy* Angels *with him, then he ſhall ſit upon the Throne of his Glory*; the *Angels* are his Servants and Train to gather all Nations before him; the *Angels* came and Miniſtred to our Saviour after his Faſting, *Matt.* 4. 11.

Luke 1. 26. *Gabriel* is ſent to the Virgin *Mary*, concerning the Conception of *Chriſt*: St. *Matthew* the 1ſt, the *Angel* appeared to *Joſeph* in a Dream, they brought Tidings of it to the Shepherds, and a Multitude of them praiſed God.

Matt. 12. 49. At the End of the World the *Angels* ſhall ſever the Wicked from the Juſt.

Heb. 2. 5. He hath not ſubjected the World to come to the *Angels*, they ſhall not Govern the

Kingdoms

Kingdoms in the *Millenium*, as they do now on Earth.

Rev. 1. The *Angel* delivers the Prophecies in the Name of *Chriſt*, and the Viſion of the ſeven Candleſticks, and of the Son of Man, and, v. 20. the Interpretation. Chap. 5. A ſtrong *Angel* proclaims who is worthy to open the Book. Ch. 7. Four *Angels* holding the four Winds, another *Angel* with the Seal of *God*. Ch. 8. Seven Trumpets given to ſeven *Angels*, another offers the Incence with the Prayers of Saints. Ch. 10. A mighty *Angel* with the Rain-bow on his Head. Chap. 12. *Michael* and his *Angels* fight the *red Dragon* and his *Angels*. Ch. 14. An *Angel* having the everlaſting Goſpel, another *Angel* ſays *Babylon* is fallen. Chap. 15. Seven *Angels* having the laſt Plagues. Chap. 20. An *Angel* with the Key of the bottomleſs Pit, and a Chain on his Hand. Chap. 31. An *Angel* meaſures new *Jeruſalem*.

Luke 22. 43. There appeared an *Angel* from Heaven ſtrengthning him.

Rev. 18. An *Angel* deſcended from Heaven, and enlightned the Earth; this comes to deſtroy the Whore.

Rev. 18. The *Angels* are concerned in Deſtruction of *Antichriſt*, as appears by the ſeven *Angels* with the ſeven laſt Plagues; and in the Deſtruction of the Whore of *Babylon*, the *Angel* deſcended from Heaven, and called People out of *Babylon*.

CHAP. V.

The ANGELS *Imployment in Governing Kingdoms, and Guardianship of private Persons, their obtaining of Succes for them.*

DEUT. 32. 8. When the most High divided to the Nations their Inheritance, as he dispersed the Sons of *Adam*, he appointed Bounds to the Nations according to the Number of his *Angels*, v. 9. and the *Lord*'s Portion [*Christ*'s] was the People of *Jacob*.

Thus the *Angels* were made Governours of the *heathen* Nations; and those *Angels* are called Dominions, the *Jews* were onely God's peculiar People.

Dan. 10. 13. *The Prince of the Kingdom of Persia withstood me twenty one Days, then* Michael *came to help me*; v. 20. *He will return and fight with the Prince of* Persia, *and the Prince of* Greece *comes*; v. 21. *None holds with me in these Things but* Michael *your Prince.*

Thus the *Angels* contend with one another about the Affairs of Kingdoms; *Christ* imploys *Michael* for the *Jews*, the *Grecians* would conquer *Persia*,

Perſia, and there muſt be three Races of Kings in *Perſia*, and then the King of the North and South ſhould fight for the Empire. *Dan.* 12. At that time ſhall *Michael* the great Prince ariſe, and cauſe the *Jews* to return; the Conteſts of the *Angels* repreſent the Conteſts betwixt thoſe Kingdoms, *Perſia* and *Greece*, the *Jews* and *Syrian* Princes.

2 *Peter* 2. 11. *The Angels greater in Power and Strength bring not railing Accuſations againſt them* [Dignities] *before the Lord.* The *Angels* are Inſtruments under God to give good Succeſs to Buſineſs. *Gen.* 24. 40. *The Lord before whom I walk, will ſend his* Angel, *and proſper thy way*; here *Abraham* made his Servant ſwear by the *Lord*, the *God of Heaven*, and not by any *Angel*.

Geneſis 31. 11. The *Angel* of the Lord ſpoke to me in a Dream, v. 13. *get thee out of this Land, I am the God of* Bethel *where thou vowedſt a Vow unto me*; the *Angel* here takes the Perſon of *God*, and received a Vow.

Geneſis 32. *Jacob* went on his Way, and the *Angels* of God met him; *Jacob* calls them *God*'s Hoſt; theſe were to protect him from his Brother, and he wreſtled all Night with a Man, that is an *Angel*, till he had bleſſed him.

God's Bleſſing is conveyed by the *Angels*.

Gen. 48. 15, 16. *The God before whom* Abraham *and* Iſaac *did walk, the* Angel *which redeemed me from Evil, bleſs the Lads*; this was *Jacob*'s Prayer that *Joſeph*'s Sons might grow into a Multitude.

Joſhua 5. 12. There ſtood againſt *Joſhua* a Man with his Sword drawn in his Hand, and he ſaid, *as Captain of the Hoſt of the Lord am I come.*

Judges 5. An *Angel* of the Lord aſcended from *Gilgal*,

Gilgal, to command the *Iſraelites* to make no League with the Inhabitants of the Land.

Judges 6. An *Angel* told *Gideon*, *thou ſhalt ſave* Iſrael, *I will be with thee.*

Maccabees 2. 29. And when the Battle waxed ſtrong, there appeared to their Enemies from Heaven five comely Men upon Horſes, with Bridles of Gold, and two of them led the *Jews*, and took *Maccabeus* betwixt them, and covered him with their Weapons, and kept him ſafe, but ſhot Arrows and Lightning againſt the Enemies.

I will ſend my Angel *before thee, and drive out the* Canaanite, Exod. 33. 2.

Acts 12. The Apoſtles concluded that it was St. *Peter's* Angel that knocked at the Door.

Michael the *Arch-Angel* contended with the Divel about the Body of *Moſes*; he did not bring any railing Accuſation, but ſaid *the Lord rebuke thee.*

An *Arch-Angel* is a Governour of *Angels.*

CHAP.

CHAP. VI.

The ANGELS *Imployment as Miniſtring Spirits to the Church and Saints, their Meſſages, Viſions, proſpering good Works, their carrying the Souls of the Righteous to their own Habitations, they ſevering the Good from the Bad, at* Chriſt's *ſecond coming, they rejoyce on our Converſion, their Preſence in the Church.*

Heb. 1. 14. *ARE they not all Miniſtring Spirits, ſent to Miniſter to them who ſhall be Heirs of Salvation?*

Matt. 24. 31. *And he will ſend his* Angels *with the ſound of a Trumpet, to gather the Elect from the four Winds*; this is at *Chriſt*'s ſecond coming. *Theſſal.* 4. 16. *The Lord ſhall deſcend with the Shout and Voice of an* Arch-Angel, *and with the Trump of* God, *and the Dead in* Chriſt *ſhall riſe firſt.*

The *Angels* of God attend in the Church.

1 *Cor.* 11. 10. The Women ought to have Power on their Heads, becauſe of the *Angels*, whoſe Preſence requires all Decencies.

Gal. 3. 19. *The Law was ordained by* Angels, in the Hand of a Mediator.

1 *Tim.* 5. 21. I charge thee before God and the

the Lord *Jesus*, and the *Elect Angels*: And St. *John* prays for Peace and Grace from *God*, and from the *seven Spirits* which are before his Throne.

Luke 16. 22. *The Beggar died and was carried by the* Angels *into* Abraham's *bosome*; thus the Righteous are carried, as *Elias* was, upward into some *Planetary* Heaven.

Matt. 18. 10. *Take heed that you despise not one of these little Ones, for their* Angels *in Heaven always behold the Face of my Father which is in Heaven*; by this we observe that the Faithful have *Guardian Angels* who from Heaven observe their Charge, and that they can procure from *God* his Revenge of Injuries done to them.

Luke 15. 7. *Likewise Joy shall be in Heaven over one Sinner that repenteth*; the Sinner is represented by the lost Sheep.

Rev. 5. 8. The four Beasts and 24 Elders present the Prayers of the Saints, like golden Vials full of Incense, v. 10. thou hast made us Kings and Priests, and we shall Reign on the Earth; these are the Saints taken into Heaven with *Christ* at his Ascension.

Rev. 8. The *Angel* offers Incense with the Prayers of the Saints.

Acts 8. 26. The *Angel* of the Lord spake to *Philip*, and, after he had baptized the *Eunuch*, caught him away.

Acts 9. There shined about *Paul* a Light, and he had a Vision of *Ananias*, v. 12.

Acts 10. An *Angel* came to *Cornelius* in a Vision, *thy Prayers and Alms are come for a Memorial before God*; the *Angel*, v. 30. is called *a Man in bright Clothing*.

Acts

Acts 12. The *Angel* came to *Peter* in Priſon, and led him out.

Tobit 12. *When thou didſt pray I brought the Remembrance of thy Prayers before the holy One, God hath ſent me to heal thee.*

Eccleſ. 5. 4, 5. Neither ſay thou before the *Angel* it was an Error, the *Angels* are Witneſſes of our Vows.

CHAP. VII.

The ANGELS *puniſh or deſtroy wicked Men, fight with* Satan, *and heal Sickneſs.*

Eccleſ. 48. HE ſmote the Hoſt of the *Aſſyrians*, and his *Angel* deſtroyed them.

The Angel *Gabriel* ſtands in the Preſence of *God*, and was ſent to *Zachary*, and ſtruck him dumb for his Unbelief.

Rev. 12. *Michael* and his *Angels* fight with the *red Dragon* and his *Angels.*

Pſalm 34. 7. *The* Angel *of the Lord encampeth about them that fear the Lord, and delivereth them*; therefore the *Angels* preſerve us from outward Dangers.

Job 1. 10. The *Angels* preſerve our Wealth and Health; thou haſt made a Hedge about him, they oppoſe the Miſchiefs of the Divel.

2 *Cor.* 12. 7. *There was given to me a Thorn in the Fleſh, the Meſſenger of* Satan *to buffet me.*

Ephes. 6. 12. *We wreſtle not with Fleſh and Blood, but againſt ſpiritual Wickedneſs in high Places.*

Exodus 12. 23. *The Lord will paſs over the Door, and not ſuffer the Deſtroyer to come into your Houſes to deſtroy you*; this was an *Angel* who ſmote the firſt born in *Egypt*.

Acts 12. 23. The *Angel* of the Lord ſmote *Herod*, and he was eaten of Worms.

Job 36. 14. They ſhall die in their Youth, their Life ſhall be wounded by the *Angels*.

Job 33. 23. *Although there be a thouſand* Angels, Σαναλιφόροι, one of them ſhall not wound him.

Iſaiah 37. 3. The *Angel* of the Lord ſmote of the *Aſſyrians* One hundred eighty five Thouſand.

Pſalm 78. 49. He caſt on them the Fierceneſs of his Anger, by ſending evil *Angels* amongſt them.

The *Angels* deſtroyed *Sodom* and *Gomorrah* by Fire and Brimſtone, they ſmote them at firſt with Blindneſs; and theſe were *Lot*'s Angels.

John 5. 4. An *Angel* went down at a certain time into the Pool to heal the Lame.

Tobit 12. The *Angel* was ſent to heal *Tobit*, and his Daughter-in-Law.

The good *Angels* ſtop the Deſigns of Sinners.

Numbers 22. The *Angel* ſaid to *Balaam*, *I went out to withſtand thee, becauſe thy way is perverſe before me*, v. 31. he ſaw the *Angel* ſtanding in the Way, with his Sword drawn in his Hand, and he fell on his Face through Fear, and not to Worſhip the *Angel*.

Good *Angels* are ſent by *God* to puniſh *Jeruſalem* by a Plague, 1 *Chron.* 21. 16. *David* ſaw the *Angel* of the Lord ſtand betwixt the Earth and Heavens, having a drawn Sword in his Hand ſtretched

ſtretched over *Jeruſalem*; then *David* and the Elders of *Jeruſalem* fell on their Faces, and the *Angel* commanded *Gad*, that *David* ſhould ſet up an Altar in the Threſhing-Floor of *Ornan* the *Jebuſite*; and *Ornan* turned back and ſaw the *Angel*, and he and his four Sons hid themſelves, but they paid no Worſhip to the *Angel*, but *David* prayed to *God, let thy Hand be upon me.*

In the *Song of the three Children*, v. 25. 'tis ſaid the *Angel* of the Lord came down into the Oven, and ſmote the Flame of Fire out of the Oven.

Pſalm 35. *David* prays that the *Angel* of the Lord may ſcatter and perſecute his Enemies, v. 5, 6.

CHAP. VIII.

ANGELS *not to be worſhipped for their Power, Beauty and Strength, or Meſſages, or Prophecies delivered by them.*

Rev. 19. THE *Angel* forbids St. *John* to Worſhip him. Ch. 22. The *Angel* ſays, he is St. *John's* Fellow-Servant, and bids him a ſecond time to Worſhip none but God.

Judges 13. *Manoah* and her Husband would have paid Honour to the *Angel*, who told her ſhe ſhould have a Son, but he commanded them to offer their burnt Offering to the Lord, and he aſcended in the Flame of the Altar.

Tobit 12. 18. Not of any Favour of mine, but of the Will of God am I come, wherefore praiſe

him for ever; v. 19. *All these Days that I appeared to you I did neither Eat nor Drink, but you did see a Vision; give God thanks, for I go up unto him that sent me.*

Matt. 24. 36. *Of that Day and Hour knoweth no Man, no not the* Angels *in Heaven*, neither could *Esdras's* Angel tell whether he should live till *Babylon* was taken by *Cyrus*; therefore since the *Angels* are *Christ's* Creatures, and know not Futurities, they ought to have no divine Honour; all that saw them fell on their Faces through Fear.

Colos. 2. 8. *Let no Man beguile you in a voluntary Humility, and worshipping of* Angels, *intruding into those Things he hath not seen.*

Θρησκεία is a superstitious Worship, and such is the Worship of *Angels*, by them who are vainly puft up in their fleshly Minds.

The *Holy Ghost* is above the *Angels*, as *Christ* is, he moves the Prophets by the Ministry of *Angels*, who excite the Visions, and speak within the Prophets, and they command us to hear what the Spirit saith to the Churches.

Rev. 2. *Holy Men spoke as they were moved by the* Holy Ghost; but that this was not done without an *Angel*, appears by *Rev.* 1. 1. *The Revelation of* Jesus Christ *which God gave to him, and he sent and signified it by his* Angel *unto his Servant* John; and all the Visions are communicated by an *Angel*, because the *Holy Ghost* was sent into the World when *Christ* went to Heaven, therefore throughout the *Revelations* all Things are committed to *Christ*, as all Things in Earth to the *Holy Ghost*: And that is the reason why he is not represented in Heaven, as the Father and Son are, through the

Revelations

Revelations, which is ſent by an *Angel* to *John*.

Acts 10. The Spirit commanded *Peter* to go with the three Men; by this St. *Peter* did diſtinguiſh the Command of the Spirit from an *Angels*. The Spirit of the Lord came on *Gideon* and *Jephthah*, and the Lord began to move *Sampſon* in the Camp of *Dan*, *Jud.* 13. 25. Ch. 14. 6. The Spirit of the Lord came on him; the Spirit of the Lord came on *Saul*, when he did Propheſy, and he was turned into another Man; and the Spirit of the Lord came on *David*, *let a double Portion of thy Spirit be upon mee*, 2 Kings 2. 9. In theſe Places the *Spirit* Commands, and the *Angels* execute his Commands. The inward proper Actions of the *Holy Ghoſt* are to aſſiſt our Faculties, and ſtrengthen them in fixing our Reſolutions, Interceſſion for us, and raiſing our Bodies, but eſpecially in governing the Church of *Chriſt*, and oppoſing the Deſigns of *Satan* againſt it.

CHAP. IX.

The Kingdom of SATAN, *with his fallen* ANGELS.

1. THE *Divels* were created at the ſame time as the other *Angels*, and therefore their Bodies are made of the Æther and Fire, and that will render them capable of Puniſhment in Hell Fire; and he can transform himſelf into an *Angel* of Light, having the ſame Subſtance as they have, 2 *Cor.* 11. 14.

2. The

2. The *Divels* were *Angels*, had a different State and Habitation from that they have now, for their sinning against *God*. *Jude*, v. 6. And the *Angels* which kept not their own Beginning, or Government, but left their own Habitation, he hath reserved in everlasting Chains under Darkness, unto the Judgment of the great Day. The same is mentioned in the 2d of *Peter* 2. 4. *For if God spared not the* Angels *that sinned, but cast them down to* Hell, *and delivered them to Chains of Darkness, to be reserved unto Judgment.*

Note, by these Texts we find that the *Divels* sinned, and for that were deprived of some Government with which they were entrusted, and they lost their first Habitation in the *Planetary Heavens*, but are now confined to the Abysse. 1 *John* 3. 8. *The* Divel *sinneth from the beginning.*

St. *John* 8. 44. *The* Divel *was a Murderer from the beginning, and there is no Truth in him*; this was his Fault in tempting *Cain* to Murder his Brother, and he tempted *Eve* by a Lye; but these were not his Sin in his first State and first Habitation: It is generally believ'd to be Pride, or his aspiring to be one of the *seven Angels* before the Throne of God, that was his first Sin.

The *Divel* in *Genesis* is represented under the Symbol of a *Serpent*, for his mischievous Nature to Mankind; and his Curse is also Symbolical, he shall creep on his Belly, and eat the Dust, that is, he shall be confined to our Earth, and not be permitted to go to his old Habitation; his Head shall be bruised by *Christ*, that is, his Earthly Kingdom should be destroyed.

Job 1. The *Divel* appeared amongst the Sons of God,

God, and has Power given him to inflict many Calamities on *Job*, and he told *God* that he came from walking about the Earth. *Job* 4. 18. He put no Trust in his Servant, and his *Angels* he charged with Folly; so that the Fall of the *Angels* was known before *Moses*, to other Nations as well as the *Jews*. *Job* 26. 16. By his Command ἐθανάτωσε δρανοῦνα ἀποστάτην. *Satan* is called the Noon-day *Demon* in the Psalms, and the greatest Curse in all the Psalms is this, *Let a wicked Man rule over him, and Satan stand at his right Hand.*

3. The *Divel* is a Prince, and has a Kingdom on the Earth, and *Beelzebub* is called the Prince of the *Divels*. The *Divel* shewed to *Christ* all the Kingdoms of the World, and their Glory, and promised them to *Christ* if he would fall down and Worship him.

The Subjects of the *Divel* are all wicked Men, 1 *John* 3. 8. *He that committeth Sin is of the* Divel. *Satan* is the Spirit that worketh in the Children of Disobedience, *Eph.* 2. 2. and St. *John* 13. 27. after the sop *Satan* entered into *Judas*.

All Idolaters worship *Satan*. 1 *Cor.* 10. 20. The things which the *Gentiles* sacrifice they sacrifice to *Divels*. 2 *Cor.* 2. 11. Lest *Satan* should get any Advantage over us, for we are not ignorant of his Devices; 2. *Tim.* 2. 26. *That they may recover themselves out of the Snare of the* Divel, *who are taken Captive by him at his will.* 2 *Thes.* *Satan* opposed *Paul's* coming to them. 1 *Cor.* 5. 5. *Deliver such a one to* Satan, *for the destruction of the Flesh*; this is the Design of Excommunication.

Ephesians 2. 2. The *Divel* is called *the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience*: By this Text we are taught

taught that *Satan*'s Kingdom is as far as our Air, and that he has Power over it.

Hebrews 2. 14. The *Divel* has Power of Death, to inflict it when permitted.

Rev. 12. 7. *There was War in Heaven,* Michael *and his* Angels *fought againſt the Dragon and his* Angels, *and prevailed not, neither was their Place found any more in Heaven* ; v. 9. *The great Dragon was caſt out, that old Serpent called the* Divel, *and* Satan, *which deceiveth the whole World,* and *his* Angels, *were caſt out with him* ; *and I heard a loud Voice ſaying in Heaven, now is come Salvation and Strength, the Kingdom of God, and Power of his Chriſt.* After the *Roman* Emperors became Chriſtians, the *Divel* raiſed the Kingdom of *Antichriſt* ; *Rev.* 12. 12. *Wo to the Inhabitants of the Earth and Sea, for the* Divel *is come down unto you, having great Wrath, becauſe he knoweth he hath but a ſhort time* ; *and the Serpent caſt out of his Mouth Water like a Flood after the Woman* ; *v.* 17. He went to make War with the Remnant of her Seed, which keep the Commandment of God, and have the Teſtimony of *Jeſus Chriſt.* 2 *Theſ.* 2. 9, *Antichriſt*'s coming is after the working of Satan, with all Power, and Signs, and lying Wonders. The riſe of *Antichriſt* is, Chap. 9. of the *Revelations, A Star fell from Heaven unto the Earth, and to him was given the Key of the bottomleſs Pit, and he opened the bottomleſs Pit, and there aroſe a Smoke out of the bottomleſs Pit, which darkned the Sun, and Locuſts came out of the Smoke* ; *v.* 10. They had a King over them, which is the *Angel* of the bottomleſs Pit ; theſe are the *Mahometans,* who at laſt joined with the *four Angels,* bound in the River *Euphrates,* to raiſe the Beaſt

with

with two Horns, the *Antichriſtian* Empire. Ch. 13. But before him the wounded Head, or *Saracen* Empire roſe, and all the World wondred after that Beaſt, and they worſhipped the Dragon that gave Power to the Beaſt, v. 7. He made War with the Saints, and overcame them; all this was done in the Eaſt, while the Whore rid the ſcarlet Beaſt in the Weſt, and ſhe is the Mother of Harlots and Abominations, and ſhe was drunk with the Blood of Saints and Martyrs of *Jeſus*. The Beaſt aſcended out of the bottomleſs Pit, which ſhews that the *Divel* raiſed this Beaſt, and *Babylon* will be the Habitation of *Demons*, Ch. 18.

Great is the Deceit and the Tyranny the *Divel* has uſed to Mankind, he has ſet up Idolatry, and deceived Mankind by his Prodigies, Oracles, and lying Wonders; he poſſeſſed the Bodies of many Men in our Saviour's Days, and inflicted thoſe Diſeaſes our Saviour cur'd.

He had permiſſion to inflict many Calamities on *Job*, to which he was inclined through his Malice to Mankind; he deſtroyed his Children by Tempeſt, and his Cattle and Servants by the *Sabeans*, and by Thunder and Lightning, and his Camels were carried away by the *Chaldeans*, and he ſmote *Job*'s Body with a Leproſy, but had no Power over his Life; in the ſame manner he may be permitted to puniſh bad Men, as well as to try the Patience of the Juſt.

Wiſdom of *Solomon*, ch. 2. 24. Thro' Envy of the *Divel* came Death into the World, and they that hold with his ſide do find it. St. *John* 8. *Ye are of your Father the* Divel, *and the Luſt of your Father ye will do, he was a Lier and Father of it.*

4. The *Divels* Malice against *Christ*, and all *Christians*.

By *Herod* he designed the Murder of *Christ*; the *Divel* tempted him, *Matthew* the 4th, when a Hungry, to turn Stones into Bread, and so to distrust God: he tempted him to throw himself down from a Pinacle of the Temple, and to presume on the Care of the *Angels*; he tempted him to Worship him, and he would give him the Government of all Kingdoms, and thereby to forsake the Worship of God. The *Divel* scandaliz'd his Miracles by the *Jews*, who said he casteth out *Divels* by the Prince of *Divels*, and had an unclean Spirit, *Mark* 3. 3. And this is the Blasphemy against the *Holy Ghost*, which will never be forgiven: And because he dispossessed the *Divels* from humane Bodies, he put it into the Heart of *Judas* to betray *Christ*. The red Dragon persecuted the first *Christians* to their Martyrdom, in ten Persecutions, which are represented by ten Horns, *Revel.* 12. 11. but they overcame him by the Blood of the Lamb, and by the Word of their Testimony, and they loved not their Lives unto Death. *We are made a Spectacle to the World, to Angels and Men*, 1 Cor. 4. 9.

Dan. 7. 25. *He shall speak great Words against the most High, and wear out the Saints, and the Judgment shall sit, and they shall take away his Dominion*; this is the Description of *Antichrist*'s Tyranny, and his Fall, which is more fully describ'd, *Rev.* 19. and 2 *Thess.* and in *Esdras*, by the Lion reproving the Eagle. 1 *John* 3. 8. *For this purpose the Son of God was manifested, that he might destroy the Works of the* Divel.

5. The

5. The Conqueſt and Puniſhment of *Satan*.

The Apoſtles deſtroyed the Kingdom of *Satan* by converting the World from Idolatry, by diſpoſſeſſing him from humane Bodies, by ſilencing his Oracles and Prophets, and at laſt the *Divel* ſhall be bound during the *Millenium*, and caſt into the bottomleſs Pit, that he ſhould deceive the Nations no more; and when the One Thouſand Years are ended, *Satan* ſhall be looſed out of his Priſon, and ſhall go out to deceive the Nations, and at laſt the *Divel* ſhall be caſt into a Lake of Fire and Brimſtone, where the *Antichriſtian* Beaſt and falſe Prophets are: We may obſerve that the bottomleſs Pit is under the Earth, becauſe the *Angel* with his Chain came down from Heaven, and that that is onely a Priſon for the *Divel*, and bad Men, but at laſt he ſhall be caſt into a Lake of Fire with wicked Men. *Luke* 25. 41. *Depart from me ye curſed into everlaſting Fire* (and ſuch is the ſolar Fire) *prepared for the* Divel *and his* Angels; but *Antichriſt* with his falſe Prophet (the *Mahometan Mufti*) ſhall be caſt into that Lake of Fire and Brimſtone at *Chriſt*'s ſecond coming, *Rev.* 19. 20. But at preſent the *Divel* has leave to go about the World, to do all the Miſchief he can, by God's Permiſſion; ſo 'tis ſaid in *Job*, ch. 1. and in the new Teſtament, he is called a roaring Lion ſeeking whom he can devour, and he teaches the Doctrine of *Divels*, 1 *Tim.* 4. 1.

Matt. 8. Two poſſeſſed with *Divels* exceeding Fierce, and they cryed out, *Jeſus, thou Son of God, art thou come to torment us before our time?* And the *Divels* beſought him to let them go into a Herd of Swine:

Swine : This Relation proves that the *Divels* knew *Christ*, and that the Son of *God* would condemn them to Torments, and that the Number of *Divels* was very great, as the Herd of Swine, and that they desire the Destruction of all living Creatures, but cannot enter into them without *God*'s Permission ; they here caused a Madness in the Swine.

Matt. 13. The Enemy that soweth the Tares (false Doctrine in the Church) is the *Divel*, v. 4. the *Angel* shall gather out all that offend, and them which do Iniquity, and cast them into a Furnace of Fire ; this will be done at *Christ*'s second coming, before the *Millenium*.

Christ cured those Diseases which were inflicted by the *Divel*, and of an incurable Nature.

Matt. 12. He healed one possessed by the *Divel*, Blind and Dumb, and he cast out *Divels* by the Spirit of God, and the Kingdom of *God* opposeth that of *Satan*. *Matt.* 10. He gave his Disciples Power over unclean Spirits, to cast them out, and heal every Disease and Sickness. *Matt.* 17. *Jesus* rebuked the *Divel*, and cast him out of the Lunatick, that is the Epilepsy produced by a *Demon* ; he cured the ten Lepers, which by no Medicine could be cured, and one born Blind, and the Woman with the Issue of Blood. *Mark* 5. 2. A Man with an unclean Spirit worshipped Jesus, and called him the Son of the most high *God*, I adjure thee by *God*, that thou torment me not : Jesus asked his Name, and he answered, *Legion, for we are many*. The evil Spirit returning, took seven other Spirits, more wicked than himself, to possess the Man. *Luke* 8. Out of *Mary Magdalen* went seven *Divels*.

If

If the Bodies of *Angels* are made of the Æther and Light, or thin Flame, then they may eaſily enter humane Bodies, as Air does, and there create Diſeaſes, and throw them into Water or Fire in their *Epileptic* Fits: they ſpeak in the poſſeſſed, and make them ſtrong, ſo as to break Chains, and do extraordinary Actions beyond humane Force.

6. The Reaſon for the Permiſſion of Evil Spirits.

Eccl. 39. 28. There be Spirits that are created for Vengeance, which in their Fury lay on ſore Stripes; in the time of Deſtruction, they pour out their Force, and appeaſe the Wrath of him that made them; v. 29. Fire, Hail, Famine, Death, all theſe are created for Vengeance; v. 30. Teeth of wild Beaſts, Scorpions, Serpents, and the Sword, puniſhing the Wicked to Deſtruction: For the Good are good Things created from the Beginning, and evil Things for the Wicked.

The *Abyſs* was made for a Priſon for the *Divel*, and his Followers; and the *evil Spirits* entreated *Chriſt* not to ſend them into it.

The reaſon why our Saviour took not on him the Nature of *Angels* was, he could not ſuffer Death if he had, and therefore was made lower for the ſake of ſaving Men by his Death. It is not probable that the *Divels* can be ſaved, or their Sins pardoned, becauſe they have received the Worſhip due to *God*, have had their Temples, Prieſts, Sacrifices, and thoſe moſt barbarous of Men and Children; their Cups and Tables as well as thoſe of *Chriſt*, are mentioned, 1 *Cor.* 10. They deceived our firſt Parents by a Lye, and thereby

thereby occaſion'd the Death of all Mankind; they poſſeſſed one of our Lord's Diſciples, *Judas*; and deſired to ſift *Peter*, had not his Maſter pray'd for him, that his Faith might not fail, but yet he denied him thrice. The *Divel* endeavoured to tempt *Chriſt* to worſhip him, and they ſuggeſted to the *Jews* that Blaſphemy againſt the *Holy Ghoſt*, which the Scripture ſays ſhall never be forgiven, neither to them, nor the *Jews*. Since the *Divel* has done ſo much Injury to Mankind, it is appointed that the Saints ſhall judge thoſe wicked *Angels*, for their Oppoſition to *Chriſt*'s Kingdom, and for their Perſecution and Martyrdom of the Saints.

THE

THE *Mosaic* System OF THE WORLD EXPLAINED.

MOSES has writ the History of the Creation, how the several Parts of the World were made in six Days; and no *Hypothesis* can be true which contradicts that Order of the Creation in it's several Parts.

1. I observe that the whole World is a Mechanic Body, consisting of divers Parts, and all of them are Mechanically contrived, from the biggest to the least Herb and Animal.

These two great Parts are distinguished in the History of the Creation, the Heavens and Earth; and the Earth was first made, and the Heavens out of the same Abysse, to give Light to the Earth.

2. The *Spirit of God* is the Architect of the whole Fabrick, who framed the several Parts one after another; and by considering the separate State

State in their first Formation, the use of each Part in the whole Machine may be better understood.

3. The Matter out of which all Parts were made, was an Abyss of Waters, which was at first without Form, covered with Darkness.

4. The *divine Spirit* moved on the Waters, and this is the first Motion given to the original Mass; and since that produced a Day and Night, after the Light was made, that Motion was a Circulation of the Abyss, and made the first Day and Night: The Light possessed one side of the Abyss, and the Darkness the other, and thus the Light and Darkness was divided from one another; the Abyss was moved, but no Motion is said to be given to the Light.

5. On the second Day the Waters were removed above the Firmament, to be the Boundaries of the Creation, and to make a Compression on the Firmament; and the rest of the Abyss, and the Firmament *Moses* called Heaven, and this we observe is a fluid Æther, compressed betwixt the Water above, and the Terraqueous Globe, and this must be in the Center of the Firmament, and in the Center of the Waters, comprehending the whole Creation.

Psalm 29. 10. Κύριος κατακλυσμὸν κατοικεῖ. *Psalm* 148. 4. *Praise him ye Heaven of Heavens,* καὶ τὸ ὕδωρ τὸ ἐπάνω τῶν οὐρανῶν. These Texts prove that there is Water above all the Heavens, but the Heaven of Heavens; and in the Song of the three Children, *O all ye Waters that be above the Heavens, bless the Lord,* v. 27.

6. On the third Day the Waters under the Firmament

mament were collected into the Seas, and then the dry Land appeared, and the Earth brought forth Herbs and Trees, with their peculiar Seeds, as they now do in Autumn; and now the Terraqueous Globe continues to make Day and Night; before the Sun was made by it's Circumvolution on it's own Axis, as the Abyss did.

7. On the fourth Day the φωστῆρες, or Luminaries were made, and placed in the Firmament, to shine on the Earth, and to do as the Light had done, to divide betwixt Day and Night, and to be for Signs and Seasons, Days and Years.

The circular Motion of the Earth and Seas, made the Day and Night, before the Sun and Moon were made, but when they were formed, the Appearance of the Sun makes the Day, and the Moon gives a Light most in the Night. Till the Sun was made there was no annual Motion of the Earth, but by virtue of it's heat, it produced an alternate Motion of the polar Parts of the Earth, to elevate them towards the Sun, and this will make the different Seasons, Summer and Winter.

Thus I can explain the Year, and it's several Seasons, by the alternate Elevation of the Poles of the Terraqueous Globe, to make the Sun seem to run thro' the Zodiac; and since the diurnal Motion of the Sun is onely apparent to us, the annual Motion may be the same, onely an apparent Motion.

The Earth being in the Center of all the Stars, and the Sun nearer to it, I suppose both immoveably fixt in the Equator, at their present Distance; and the Equator being nearest to the Southern

Seas; it would by it's Heat evaporate an exceeding great Quantity of Vapours from those Seas, and that End of the Earth would thence become more Empty and Light, and for that reason would be preſſed by the general Compreſſion on the Firmament toward the Sun, and ſo make a Spring and Summer towards the South-Pole, and then the Sun would ſeem to run in the Tropic of Capricorn, becauſe that part of the Globe is elevated towards the Sun.

When the Seas in the South are much exhauſted, thoſe in the North would be preſſed towards the South, to fill the Vacuities, and thereby the South-Pole would be depreſſed, and the North and South Parts become equally diſtant from the Sun. The Sun will appear to be in the *Equinoctial* Line, but as ſoon as the Rains begin to fall in the South, which is from *April* to *September*, they will raiſe the Northern Pole from *April* till *Midſummer*, when the Southern Seas being very full by the fall of three Months Rain in the Southern Hemiſphere, the Northern Seas will begin to fill, and begin to depreſs our Northern Pole to an equal diſtance from the Sun with the Southern about *September*, when the Northern Rains will fall, and by making that Pole heavier raiſe the Southern Pole towards the Sun; the *Summer* in the Southern Hemiſphere is in our *Winter* Months, and then 'tis dry with them, and wet with us, and in our *Summer* Months the Rains fall in the South; and this difference of Seaſon depends on the alternate Elevation of the Poles.

All Fluids in Animals and Engines are moved by the ſolid Parts, and their Motion may reciprocally

cally move the Solids; ſuch Fluids are Air and Water, and theſe are in the Earth; the Circumvolution of the Earth will move the Seas, and the Currents of the Seas towards one Pole may depreſs the elevated Earth in that Pole. As the South Pole riſes, the Sun ſeems to thoſe Inhabitants to come out of the Northern Tropic, and as it falls from the Sun, the Sun ſeems to go into the Northern Tropic, and as a Pole moves towards the Sun, the Sun ſeems to come to it, and the North Pole has the ſame Appearance by it's Elevation from *Lady-Day* till *Midſummer*, and it's Depreſſion from thence till *September*, and the ſame fixt Stars appear both in it's Elevation and Depreſſion, but nearer or remoter.

Since the Diſtance from the *Equator* to the *Tropic* is 23 Degrees, the Elevation of either Pole is 1380 Miles; and then the Sun will look bigger to us in the *Summer* than at other times, that Elevation being very conſiderable.

When the Rains fall on the Earth they muſt run thro' the Springs and Rivers into the Seas again, and the Seas move ſlowly towards the Poles, becauſe of their Circumvolution in a diurnal Motion, and this may occaſion the Time ſpent from the beginning of the Depreſſion, till the Seas can ſettle to a level in the Equinoctial, from whence the Pole is farther depreſſed by the ſix Months Rain ſucceeding the Spring Equinoctials in the South, and the Winter Equinoctials in the *Northern Hemiſphere*.

If the Figure of the Earth is ſomething depreſſed towards the Poles, but elevated towards the Circle that lyes betwixt the Poles, and be an ob-

long *Spheroid*, yet the Elevation of it's Polar Parts may happen by the Evaporation of the Seas at one Pole, and the Depreſſion of the contrary by the Winter Rains, and theſe will happen Alternately.

'Tis not probable that the Earth moves round the *Sun* as a *Planet*, becauſe 'twas made before the *Sun*, and before all the other *Planets*, and therefore was never raiſed up above the *Sun*, to run in the midſt of all the *Planets*; the Earth is of a groſſer Subſtance, and different from all the *Planets*, and they have neither Seas or Atmoſpheres as our Earth has.

Such a Place and Motion of the Earth as is ſuppoſed by *Copernicus*, is contrary to the Order of the Creation deſcrib'd by *Moſes*, and that as a matter of fact.

But the *Sun* and *Planets* were all made in one Day, and therefore may have a Circumvolution about one another, and about the *Earth*, but ſince the *Sun* is bigger than all the *Planets*, and therefore too big for a Circumvolution about any of them, or the *Earth*, the *Sun* may be a fixt Center, about which the *Planets* will have a circular Motion, and they are as ſo many *Moons* circulating about it, and ſome of them have alſo their particular *Moons*.

Since all the *Planets* have a circular Motion on their own Axis, the *Sun* muſt have the ſame, and this is the Cauſe of the circular as well as progreſſive Motion of the *Planets*.

This Circumvolution of the *Sun* on it's own Axis will move all the Æther, in which the *Planets* ſwim, into a Circumvolution about it; ſo Fire will move our Air violently, and the fiery Rays of the

Sun

Sun may move and rarifie the Æther, and ſo protrude the Globes of the *Planets* from the *Sun*, but the compreſſion on the Firmament, and the bigneſs of the Globes will keep them from receding from it, and thereby oblige them to a circular Motion; the circulating Æther will carry them in it's Streams, ſince they can neither go from, or come to the *Sun*.

The Compreſſion of the Waters above the Firmament will keep all the *Planets* in their Places, as their Denſity requires, the heavieſt next to the *Sun*, or loweſt, but the higher Globes at a greater diſtance; and 'tis very probable that the *Planets*, as well as the *Earth* are hollow, and not ſolid to the Center, otherways the Rays of the *Sun*, nor Æther could ſupport or move them; and that *Hades* is in the Earth, we learn from the Scripture, becauſe there is the Priſon for *Divels* and wicked Men. Since the *Planets* were made after the Earth and Seas were finiſhed, and the Waters placed above the Firmament, there could no Matter remain out of which the *Planets* could be made, but that of the Firmament, therefore the *Planets* are made of the Æther condenſed, and made ſolid; ſo many ſolid Minerals were at firſt in a fluid State.

The Earth and Seas are in the Center of the fixt Stars, but their Circumvolution cannot affect them, nor carry them about in the diurnal Motion, becauſe of their diſtance, tho' all in the ſame Fluid.

Saturn, *Jupiter*, and *Mars* comprehend the *Earth* in their Circles, and move both about the *Earth* and *Sun*, but *Venus* and *Mercury* move onely about the *Sun*, which is the immoveable Center of all

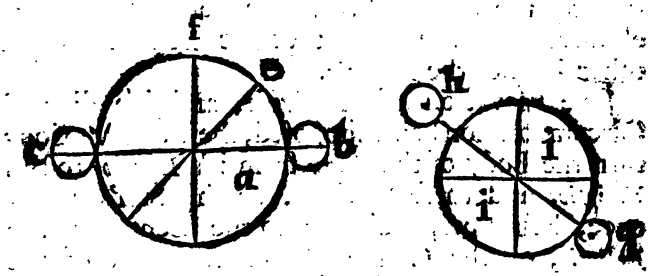
all the *Planets*; and the diurnal and annual Motion of all the *Planets* are towards the East.

'Tis absurd to believe the *Sun*, with all it's System of *Planets*, should have a diurnal or annual Motion about the *Earth*, or the Earth to move in a vast Orb about the *Sun*, and to render that but a Point in respect of all the Universe; and to make every fixt Star a *Sun* with a new System of *Planets*, these I esteem as Romances, when I consider the *Mosaic* System, for his World reaches to the *Sun* and *Stars*, and those made out of the *Abyss*, when our *Earth* was made; and the utmost Boundaries of the Creation, are the Waters above the Firmament.

The most easie and simple *Hypothesis* for solving the Annual apparent Motion of the *Sun*, is the Elevation describ'd by the fall of Rains on the contrary side of the *Equator*, and this depresses the Pole where Rain falls, and raises the contrary; but when that Water has circulated into the Seas, and rises into the elevated Seas, it again depresses that Pole to an *Horizontal* Posture, and thence the *Winter* Rains depress it further, and elevate the contrary Pole. This is the natural *Astronomy* most agreable to *Moses*'s History; the diurnal Motion of the *Earth* is agreable to it, and all the Creation is comprehended within the Circle of the Waters above the Firmament.

For the more easie Explication of this *Hypothesis*, I have drawn the following Figure of the *Earth* and *Sun*, with the *Equator* and *Tropics* and *Poles*.

A



A. The *Earth*.

B. C. The Circles, whose Diameters are equal to the Diſtances of the Tropics, by which the Poles of the Earth are carried round the Poles of the World, and when the South Pole is on the top of B, the North is on the bottom of C; theſe Circles ſhew the alternate Elevation of the Poles in *Summer* and *Winter*.

E. The *Ecliptic*. F. The *Equator*.

G. The *Earth*. H. The *Sun*, perpendicular to the Center of the *Ecliptic*, I, I. And when the *Earth* is in the South of the *Ecliptic*, the *Sun* appears to be in the North Parts, and runs in the oppoſite Parts, as the Earth moves thro' the *Ecliptic*.

When the Earth was firſt made, it run it's Circumvolution in the Center of the World, becauſe it was in the Center of the *Chaos*; but when the Sun was made, and placed in the Axis of the *Ecliptic*, perpendicular to it's Center, it raiſed one of the Poles of the Earth to run all the upper part of one of the polar Circles, and then the oppoſite Pole run the lower Part of the oppoſite Circle, and then the Center of the Earth runs half the *Ecliptic*,